776 761 759 825 just a tool in Bope's hand. To see to it that his rules are enforced, Bope sends different kinds of birds and insects to spy on the Bororo. These are makao, tuiwo torogo, churugu-churugu, kadogwareu (different kinds of birds), and ruke (flies). Bope is primarily a meat-eater; he even eats human flesh. Aroe's primary foods are liquids (water, soups, and juices) and cooked food. Though they can also cause illness or kill people, Aroe punish infractions of cultural rules—they watch to see that the ceremonies are properly performed, that the songs are sung correctly, that the women are not present at the ceremonies forbidden to them.

776 761 825 Bope creates and Bope kills. In this sense every death is natural, and with their keen sense of reciprocity the Bororo respond by killing some of the personifications of Bope: adugo, aigo, aipobureu, aimeareu (varieties of felines), ipochereu (a variety of mustelines), okwa, riye, moribo (varieties of canines), kugu, tagogo (varieties of owls), makao (a variety of hawk), and bakure (a carnivorous monkey). The Bororo give several reasons why these animals are Bope. a. They are rapacious, carnivorous animals. They eat the same food that Bope eats, so Bope is fed through his animals and by the people through their offerings. b. They are night animals and the night is Bope's time. c. Nobody ever sees these animals dead; they are not eaten by other animals, and they do not die, except when they are killed by people for compensation (mori).

/498 cont./

000 534 562 784 171 from the women, they obtained the double assurance that the inquisitive sex will show fear and will stay away. Among the Bororó the case is somewhat different; they are concerned about the women. Among other tribes -- each case must be separately investigated, since the striking correspondence could only be external -- it may be a matter of threatening the women with the death penalty, just as the Kulisehu-Indian woman would put herself in such danger to life and limb if she entered the flute house of the men. The statement that "the women would die" may have two very different meanings.

126 534 784 Among the Bororó it was almost impossible for us to obtain whizzer sticks. The fear of improper use was only too well founded in view of the attitude of the Brazilians. /499/ Wilhelm was urgently beseeched not to show to the women the whizzer sticks drawn by him. When we offered to buy them, the aſdye were hidden. The men themselves, apparently, had a certain amount of fear when we spoke of these devices as of bows and arrows and any other objects of the collection; one of them turned away apprehensively when I mentioned the subject of aſdye and clearly indicated that he would rather not hear anything about it; it was closely bound up with the fear of death. We achieved our wish only through three older boys, regular teenagers, who were as avid for small red beads as we were for the whizzer sticks. They carved and painted them out in the forest. Under cover of darkness the first one appeared in our room very mysteriously and demanded that we close the door and the shutters. Then the second one came knocking, and finally, the third one likewise. Each one had a whizzer stick [688] hidden under a cloth; they whispered that we must carefully conceal them, women and children would die if they caught sight of one; they were particularly insistent that even the men -- the scamp Tobakiu was very much afraid of his father Moguyokuri -- should not find out anything, because they would "brabo" and would beat them unmercifully. We respected this argument and, before their eyes, put the three dangerous sticks in our trunk where it was deepest.